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A
S E R M O N,

PREACHED APRIL 8th, 1788,

AT THE INTERMENT OF

MADAM URSULA GRISWOLD,

CONSORT OF HIS EXCELLENCY

MATTHEW GRISWOLD, ESQ.

"FOR DUST THOU ART, AND UNTO DUST
"SHALT THOU RETURN."

Genesis iii. 19.

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N E W - H A V E N.

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MAT. xxv. 6. *And at midnight there was a cry made, behold the bridegroom cometh, go ye out to meet him.*

 N the preceding verse we find the Virgins all slumbering and sleeping; here they are awakened by a cry sufficiently loud to arouse them out of their slumbers. By this cry some understand the voice of Christ in the Gospel, which indeed proves effectual to awaken some, and happy would it be were all awakened by it. Others understand this cry to signify the voice of God in his judgments—the “voice that crieth to the city,” this arouses many; but alas! too often do they relapse, slumber and sleep again. Others understand it of the approach of death, which indeed well comports with the design of the parable.

Concerning the time when this cry was made, some understand it literally, as designed to inform us that Christ's appearance to judgment will be at midnight. This is not so evident---Others understand it of a state of sin, agreeable to scripture phraseology, which represents sin under the metaphor of darkness: “ye were sometimes darkness,” &c. If we attend to the scope of the parable, the evident

evident design is, to admonish us, that professing christians, both such as have oyl in their vessels, and such as have not, sometimes fall into a state of carelessness and security, out of which they are awakened by the alarm of death. The cry was made to the wise as well as to the foolish virgins. § Our text comprises three things :

1. A note of attention, or an alarm, behold !

2. An admonition, the bridegroom cometh; he is now at the door. They lay down to sleep, upon a presumption, that the bridegroom would delay his coming : but behold,

§ The parable included in the twelve first verses of this 25th Chap. alludes to the ancient custom of marriages, which were celebrated in the night ; when usually ten young men attended the bridegroom, and as many virgins attended the bride, with lamps in their hands : The bridegroom leading home his bride by the light of those lamps. By these virgins is meant the visible church of God on earth—by lamps, a visible profession of faith and repentance, which ought to include real holiness—by oyl, sanctifying and saving grace, with inherent holiness, vital piety and godliness, which the wise virgins had in their vessels—their souls. Our Lord here makes, having oyl in their vessels with their lamps, a necessary qualification for admission with the bridegroom ; for the great purpose of their invitation to attend upon the occasion would be defeated, if they had not oyl in their vessels with their lamps. Having lamps constituted them members of his visible kingdom on earth ; oyl in their vessels in their lamps, the necessary qualification to accompany the bridegroom. The foolish virgins who had no oyl, could not accompany the bridegroom, for they were not ready. While they went to buy, the bridegroom came, and they that were ready went in with him to the marriage, and the door was shut. The time of probation ended—means of grace were no more to them. The door was shut—Death ends our probation for eternity.

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he delays no longer. Multitudes fall into careless security, and neglect to get oyl in their vessels, and to trim their lamps, presuming the bridegroom will not come very soon, therefore they shall have time to get oyl and trim their lamps before he comes.

The young expect to live to old age; the aged hear of some older than themselves, therefore do not expect the midnight cry at this time. But alas! death is near to many who view it as being distant from them.

3. A command—go ye forth to meet him; which may imply both a command to be in habitual and actual readiness for death,—to have oyl in our vessels—to have on the wedding garment—to live in the exercise of repentance towards God and faith towards our Lord Jesus Christ—to live in constant daily expectation of his coming—in daily exercise of christian graces—in humble, prayerful dependence on God and his good spirit, to quicken and assist us, that we may be made “meet to partake of the inheritance of the saints in light.” And it also implies an actual summon to death, which, prepared or unprepared, we must obey.

D O C T R I N E.

DEATH will be awful and surprizing to those whom it finds secure in their sins, and unprepared to meet their end: but whenever it comes there is no resisting it.

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A number of useful remarks may be made under this general doctrine—

Death will come, “dust thou art and unto dust thou shalt return,” was originally spoken to Adam; but we see the human race subjected to this vanity. St. Paul, who treats professedly of this subject, says, “Wherefore, as by one man sin entered into the world, and death by sin; and so death hath passed upon all men, for that (in whom or whereupon) all have sinned.” “It is appointed unto men once to die, but after this the judgment.” Even of those who “trust in their wealth, and boast themselves in the multitude of their riches, none of them can, by any means redeem his brother, nor give to God a ransom for him.” Yea, says the wise preacher, “there is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war, neither shall wickedness deliver those that are given to it.” We find among those who lived hundreds of years, the account thus closes “and he died.” “The fathers, where are they, and the prophets do they live forever?”

Death will come upon many while secure in their sins and unprepared. All the admonitions of God's word, ministers and providences, will not avail to deliver all from presumptuous security. Noah preached righteousness

cousness, and admonished the old world. Lot said, " I pray you brethren do not so wickedly." yea, angels were witnesses of it; Yet hear our Lord's account of the matter: " And as it was in the days of Noe, so shall it be also in the days of the Son of Man: They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark; and the flood came and destroyed them all. Likewise also as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded: But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all." Even so will it be with the wicked, who notwithstanding all warnings and admonitions, remain in security, slumbering and sleeping: for " They put far away the evil day," and whenever death comes it will surprise them.

Death will be very awful and surprising, to them whom it finds secure, and unprepared, For

Such will then have remembrance of their past sins. These will compass them about on every side. Sins unrepented of are awful companions at the hour of death. The foolish virgins said unto the wise, " Give us of your oil, for our lamps are gone out." A bare profession without oil in the vessel, will leave persons in darkness, dismay, and without light in the
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the Lord. Spiritual darkness brings distress. "Can thine heart endure, or can thine hands be strong in the day that I shall deal with thee? I the Lord have spoken it and I will do it." To encounter this last enemy, death, is terrible of itself; but how much more so, when the terror, the dismay of the guilty soul, surpasses the agonies of the outward man, in its conflict with the king of terrors? Sins before forgotten then haunt the guilty conscience. This we know will be the case with many, "Because ye have set at nought all my counsel, and would none of my reproofs: I also will laugh at your calamity, I will mock when your fear cometh. When your fear cometh as desolation, and your destruction cometh as a whirlwind: when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer, they shall seek me early, but they shall not find me."

Then the careless sinner will see the necessity of repentance: the worth of oyl in his vessel—the difficulty of buying it in so short a time, and will find no virgins have any to give him. When the terrors of death take hold of the sinner—when awful surprise at the thought of appearing soon, very soon, before the judgment seat of Christ, seize the soul—animal nature in vehement agitation, and the soul in consternation, how unsuitable

unsuitable the season then to prepare for judgement!

Satan, we may suppose will not be wanting in his endeavours to terrify and torment the mind at such an hour, if God permits; and surely such who have refused his counsels, may well fear God will not then give them his rod and staff to comfort them; "Therefore shall they eat of the fruit of their own way, and be filled with their own devices.

Some are called away almost without any warning. Sudden death gives them no time to consider—no time to set their houses in order. They are alive and well this moment, but dead the next. No apparent view of death nearer them than at other days. As in a moment they are cut off, who if unprepared, must in hell lift up their eyes, in torment.

Time and eternity have but one moment between them. Many have been called away suddenly, when as secure as though they had many years to spend on earth. Of the rich man who said to his soul, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry," of him it was said, "Thou fool, this night thy shall, soul be required of thee." The sinner then knows, when, alas! it is too late for any remedy. When too late to escape, he understands the dreadfulnefs of divine vengeance. God lets in upon their souls a sense

of his wrathful displeasure. Wrath comes upon them to the uttermost. Such as have gotten oyl in their vessels, have an habitual readiness, and such as stand with their loins girded about and their lights burning, in an actual readiness to leave the world, at any hour when called for, have the light of divine consolation, and are ready to enter in with the Bride groom, and rejoice in his presence. Death, however sudden will only serve to remove such from a world of trial and sorrow, to the joys of immortality, in the presence of God and of the Lamb, " And there shall be no more curse."

Whenever death comes there will be no resisting it. Go we must, however unwilling or unprepared. The messenger of death is inexorable. He will hear no intreaties, he will not defer a moment. The commission is from the Lord of life and of death ; and the angel of death must obey. " Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass." The sentence is already passed. " Dust thou art and unto dust shalt thou return." Could unwillingness or unreadiness be admitted as a plea of delay, how few would ever die? If reluctance of friends, relatives, or acquaintance could defer their death, who would ever die? No usefulness to families, no emolument to community, no wants of dependents

dependents, no tears of afflicted companions, of children servants, or parents, nor any other plea whatever can avail to defeat the messenger of death. The decree is gone forth, it cannot be reversed, the laws of the Medes and Persians were not so unchangeable as this. The time of our departure is written in his book. His understanding is infinite, none can hide themselves from omniscience, or baffle the appointed means of their dissolution. The most skilful physicians cant delay the time. The most cautious, the most vigilant of mortals cant foresee, or evade accidents before appointed for their removal. God has a great variety of ways and means to bring us down to "the dust of death." In the catalogue of diseases stands a long list. "One dieth in his full strength, being wholly at ease and quiet; his breasts are full of milk and his bones are moistened with marrow. And another dieth in the bitterness of his soul, and never eateth with pleasure." Long, painful and chronical diseases waste them away. "He is chastened also with pain upon his bed, and the multitude of his bones with strong pain. So that his life abhoreth bread, and his soul dainty meat. His flesh consumeth away, that it cannot be seen, and his bones that were not seen, stick out. Yea, his soul draweth near unto the grave, and his life to the destroyers." Some die as in a moment by accidents

cidents unforeseen ; others are consumed in their own houses by fire. Some are buried in a watry grave, others fall in the field of battle. Some fall by the hands of murderers and others are torn by savage beasts. " The thunder of his power who can understand?" The forked lightning with electric shock brings instant dissolution. There is no want of ways or means in the hands of Omniscience. If nothing else befalls us, the seeds of mortality sown in these corruptible bodies will moulder them down to dust. The wheels of this curious machine will wear out, and the lamp of life become extinct. " The silver cord will be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel be broken at the cistern. Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." The power of omnipotence is irresistible. None can withstand that command. " Return ye children of men." " None can stay his hand or say unto him what dost thou?" " Cease ye from man whose breath is in his nostrils ; for wherein is he to be accounted of?"

True wisdom dictates, not only the importance of actual and habitual preparation for death : but also chearful resignation to God's will, in regard of the way and manner of our dissolution, and the time of our departure hence: For We

We receive life at God's hands, and since sin has entered into the world, mortality is the lot of the human race. "It is appointed unto men once to die:" we know it; we are admonished of it yearly, monthly, yea, daily. None can plead ignorance of this fact. The command of our great Lord is, "therefore be ye also ready; for in such an hour as ye think not, the Son of Man cometh."

God is sovereign, therefore has right to order allotments to us and ours, according to "the council of his own will." "He that openeth and no man shutteth, and shutteth and no man openeth." "Why dost thou strive against him? for he giveth not account of any of his matters." The time and manner of our dissolution is locked up in his secret counsel; and it is best it should be so. Much of our comfort in life depends upon it. Many duties could not otherways be duly performed by us. Had we sure knowledge, that thirty or forty years yet remained to us on earth, such knowledge would tend to render us slothful in the important business of preparation for death. Had we as certain knowledge that but a month, or a day remained to us, how few would have fortitude to attend the duties of a probation state? Many of the human race would, "through fear of death," be "all their life-time subject to bondage." But now, while the time of our departure is locked up in

in the secret counsel of Heaven, deaths around us, death coming in at our windows, sudden and unexpected deaths proclaim aloud the necessity of constant readiness for death; yet ignorant of the day or hour, when we must close our eyes in silent death, we live without distressing anxiety, and enjoy a comfortable opportunity to serve God and our generation; yea, to secure an "inheritance among them which are sanctified." Cheerful willingness to leave the world whenever God calls, becomes us: Because,

He governs himself by infinite and unerring wisdom, in appointing the time of our departure hence. God's time is the best time. However ignorant mortals may now be of the perfect wisdom of providential dispensations, cheerful acquiescence surely becomes them: for he has assured us, "all the paths of the Lord are mercy and truth, unto such as keep his covenant and his testimonies." Yea, "precious in the sight of the Lord is the death of his saints?" The reasons and wisdom of his providential government, may possibly be unfolded to his saints in glory.

His glory is concerned in the death of every man. His mercy is glorified in taking away the righteous "from the evil to come." A great mercy when the faithful servant has performed his service, to be admitted to peaceful rest. "He shall enter into peace: they shall

shall rest in their beds, each one walking in his uprightness." It may be great mercy even to surviving friends. Sanctified afflictions are the choicest mercies—They are the fruits of covenant faithfulness. "Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail."—"Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of Spirits, and live? For they, verily, for a few days chastened us, after their pleasure; but he, for our profit, that we might be partakers of his holiness. Now no chastening, for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

There may be a low degree of mercy in calling the wicked out of time, when confirmed habits of wickedness render repentance and amendment morally impossible. Continuance in life then, would only serve to enhance the guilt of such wicked ones, and prepare them for more aggravated condemnation: but when this is the case with wicked ones, the omniscient Jehovah alone can tell. "The Lord is righteous in all his ways, and holy in

in all his works." "How unsearchable are his judgments, and his ways past finding out?" But to us it belongs to submit to his dispensations with cheerfulness, in full confidence that infinite wisdom directs the operations of his hands.

God's rectoral government of a fallen race, is executed in part by his sovereign dispensation of death to the children of men. The death of a fondled child, in whom the soul of its parents was wholly bound up, speaks as plain as holy writ; "set your affections on things above, not on things on the earth."—Hereby room is made in their souls to admit the love of God, which fond affection to the pleasant plant, might have excluded forever. The death of a kind, loving, provident parent, may be the only remedy to bring children to seek supplies, and have their dependence upon the great Parent of all, who alone has immortality.—When lover and friend are separated. When the Lord takes "away from thee the desire of thine eyes with a stroke," that lonely emptiness which will steal upon the mind in defiance of philosophy, which yet the Author of Nature means we should feel, so far as to produce conviction, that in him only is infinite fulness, calls the surviving partner, to cultivate and maintain daily communion with him, the infinite source of all fulness and joy. When the church and people

people of God had been under fore oppression, the sudden overthrow of Pharoah and his host gave occasion to the most eminent thanksgiving song recorded in the book of God. When there has risen up some tyrannical power, which has been as the hammer of the whole earth, God has sent salvation to the nations, by the death or overthrow of such a tyrant. The joy of nations upon such an event is published in the strongest figures and pomp of rhetoric heaped together. Hell from beneath is moved to meet such an one, hell stirs up all the dead, the chief ones of the earth, all the kings of the nations are raised from their thrones to welcome the tyrant to the mansions of the dead, Isai. xiv. 7. While on the other hand the death of eminent servants of God, "who seemed to be pillars," calls to mourning and lamentation.

I M P R O V E M E N T.

Sudden death is the providential paraphrase of that note of attention or alarm, Behold! the bridegroom cometh. It speaks in powerful accents to all who survive—Behold! attend! consider! Sudden deaths, multiplied around us, and in the midst of us indicate that mentioned in the verse preceding our text, "While the bridegroom tarried, they all slumbered and slept." The design of such providences cannot be mistaken, they speak in emphatical language to the virgins, to awake

out of their security, that they be not surprised in a sleepy, secure, unthoughtful state, unprepared to go out and meet the bridegroom. God's providences comport with his word. It becomes every one to view the present dispensation in this light: without doubt the consciences of many of us will testify how greatly we need such admonitions.—

That godly conversation in Christ Jesus which becomes persons professing godliness, that daily attention to spiritual and divine things,—the fervent prayers and waiting expectation of Christ's coming ⁱⁿ kingdom, in which our ancestors excelled us, evidently languish in our land. "Let us hear the rod and who hath appointed it;" hear the voice of God in these providences, which are multiplied in our land, and improve them to awaken us out of this languid, slumbering state. May they be blessed of God to quicken all who have not yet gotten the oyl of divine grace in their vessels, to arise immediately and cry mightily unto the Lord, and give neither sleep to their eyes nor slumber to their eyelids, till through grace they obtain an interest in the righteousness and atonement of the Mediator. Upon habitual readiness depends the life of our souls; upon actual and habitual readiness depends christian consolation, in the hour of death. Be it then our care to get oyl in our vessels and stand

stand daily with our lamps trimmed and burning. Make it a constant rule of our whole conduct, to judge of the expediency of every action by the influence it may have in respect to the final judgement. "Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven." — The necessity of such constant readiness for death, is urged by our Lord from this consideration, "Watch therefore, for ye know neither the day nor the hour wherein the son of man cometh." How awful must our state be, should we be found without oyl in our vessels; and from a state of stupid security be awaked by the midnight cry, "Behold the bridegroom cometh, go ye out to meet him." What shall they do at midnight in the utmost darkness, who have no oyl in their vessels! Behold! then will they be sensible of their faulty negligence, then will they desire to get oyl, when, alas! it is too late. "And while they went to buy, the bridegroom came: and they that were ready went in with him to the marriage, and the door was shut." The day of grace was then at an end. No more offers of mercy, of grace and salvation: their time of probation was then finished. Such as are then without oil must remain in everlasting darkness; they that are unjust then, must be unjust still. How awful

ful will that voice be to those without? "the door is shut." "Afterward came also those other virgins, saying, Lord, Lord, open unto us. But he answered and said, verily, I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh."

Must we then, prepared or unprepared, go out of this clay tabernacle? must our "spirit return unto God who gave it?" Then see it is true wisdom to improve the word and this providence of God, to an immediate preparation for the coming of the bridegroom. To-morrow may be too late. They who promise repentance and amendment at a more convenient season may never find it. Such abuse of God's spirit and grace, may provoke him to cease striving with them. But however that may be, see from this providence, to-morrow you may be "free among the dead." Then where is your boasting of to-morrow? The offers of grace are in the present time. "To day if ye will hear his voice, harden not your hearts." Arise up, behold "he calleth thee." He who lives in daily expectation of death, has powerful motives to be ready any day or hour: but they who say, "My lord delayeth his coming," will be surprised by his coming, in a day when they looked not for him, and in an

an hour they are not aware of." If out of Christ, such will be filled with awful terror at the view of destruction coming upon them as a whirlwind. If in Christ, their souls will be filled with bitter reflections, that they should be found off their guard, after so many warnings from God's word and providences.

This providence is very speaking to the family and relatives of the deceased. Sudden death is indeed a solemn admonition to all who hear or see the same. But the language of such a providence is more peculiarly speaking to them of the same house. Conjugal affections and child-like feelings towards a consort, a parent, are such as others can't feel, who are not thus nearly touched. To such the Language of God is, "Be still and know that I am God." "I kill, and I make alive; I wound, and I heal; neither is there any who can deliver out of my hand." Suffer me then to exhort you all to "humble yourselves therefore under the mighty hand of God." Be sensible to his rebuke. Adore his sovereignty, and improve the dispensation to be in an actual as well as habitual readiness for the coming of the bridegroom. Death must be your portion as well as mine, as really as hers whose clay tabernacle is now dissolving. "For it is appointed unto men once to die, and after death

death the judgement :” “ Watch therefore,” &c. Be faithful, be wise, be employed in holy, religious duties, that when the Lord cometh, ye may be found so doing.

I know that the language of a faithful husband upon such an occasion must be, “ Have pity upon me, have pity upon me, O ye, my friends, for the hand of God hath touched me.” And truly sir, could the pity of your friends (and they are many) could their pity give any other relief than hearty, sincere condolence, and decent respect upon this occasion, we should have counteracted what we now see infinite wisdom has allotted you. We should have desired that the last hours of life spent in public service, should not have been filled up with sorrow and bereavement, to mourn an emptied house, to bewail the loss of a most faithful companion. But infinite wisdom knows what is best for us. Your great consolation, Sir, must be from that good spirit, whose consolations are neither few nor small. To Him I sincerely commend you, with your bereaved family, and both hope and pray, that you and they may experience the truth of that scripture, “ Blessed is the man whom thou chastenest, O Lord, and teachest out of thy law.” True wisdom will direct to suppress inordinate grief, from this, among other considerations, “ that ye sorrow not ” as those who have no hope,

hope, that in a few days, lover and friend now separated, shall hopefully meet in a world "where there shall be no more curse," to dwell in everlasting love,—never-ending joys, in the presence of God and of the Lamb. That, Sir, which a mind not so well furnished with knowledge, might view as an aggravation of the bereavement, may justly afford a degree of consolation, which, though somewhat different from the usual mode of consolatory address, is the result of thought and consideration. That you, Sir, through God's mercy, have had the happiness of connection with a family, and long enjoyment of a consort, the daughter of the *Hon. ROGER WOLCOTT, Esq.* Governor of the then Colony of Connecticut, whose great powers of mind, joined to assiduous application, and approved integrity, opened to him the way to the highest seat of honor in this then Colony. That you was connected with the sons of that great man, who inherit a good share of that native greatness of mind, assiduous application and integrity, which has distinguished several of them also in this State—that your consort was their sister, who, inheriting a good share of mental endowments, yet knew her place, † and was a crown to her

† *The Children of ROGER WOLCOTT, Esq; late Governor.*

1. Roger Wolcott, born Sept. 14, 1704.—Dead.

2. Elizabeth, born April 10, 1706.—Dead.

3. Alexander

her husband, " she layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. Her husband is known in the gates, when he sitteth among the elders of the land. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up and call her blessed: her husband also, and he praiseth her: many daughters have done virtuously, but thou excellest them all."—That your Excellency has been blessed with a consort, well versed in frugality, industry and œconomy; one who feared God, revered his sanctuary, loved his ordinances, bare testimony against vice, was a friend to order, virtue and religion, and exemplary in the duties of the christian life. Has your Excellency enjoyed such a blessing so long, and shall not your soul glow with gratitude to the great disposer of all events? " Shall we receive good at the hand

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3. Alexander, born Jan. 20, 1708.—Dead.
 4. Samuel, born Jan. 9, 1710.—Dead.
 5. Alexander, born Jan. 7, 1712.
 6. ———, still-born, Dec. 10, 1713.
 7. Sarah, born Jan. 21, 1715.—Dead.
 8. Hepzibah, born June 23, 1717.—Dead.
 9. Josiah, born Feb. 19, 1719.
 10. Epaphras, } born Feb. 8, 1721.—Dead.
 11. Eraftus, }
 12. Eraftus, born Sept. 21, 1722.
 13. Ursula, born Oct. 30, 1724.—Dead.
 14. Oliver, born Nov. 20, 1726.
 15. Mary-Anne, born Jan. 1, 1730.

of God, and shall we not receive evil."†—
That grief and sorrow arise not to excess, be
pleased to remember that "our light affliction,
which is but for a moment, worketh
for us a far more exceeding and eternal
weight of glory. While we look not at the
things which are seen, but at the things
which are not seen; for the things which are
seen are temporal; but the things which are
not seen are eternal." Consider that she shall
not return to you; but that you must go to
her: therefore, agreeable to this admonition
in divine providence, arise, trim your lamp,
and stand with your loins girded about you,
that you may be ready to enter in with the
bridegroom whenever he cometh. "Blessed
is that servant, whom his Lord, when he
cometh, shall find so doing. Verily, I say
unto you, that he shall make him ruler
over all his goods."

If we view her as Sarah, she was in her
tent—As a daughter of Abraham, of the
spiritual seed—She adorned her profession,
and evidenced the truth and sincerity of it, by
a love of truth, righteousness, and divine
things; by alms, (directed not by a weak

† Grief, sorrow, and sighing, contract the heart, and hinder free circulation of the blood, which produces melancholy, and sickens the whole frame. Pious gratitude enlarges the heart, and contributes to health both of soul and body. To sing of mercy in the midst of judgment, is a part of godliness profitable in regard to this life, as well as that to come.

fanciful fondness, but) to such as she judged God's poor; whereby it becomes evident that she viewed herself accountable to her great Lord, even as to her choice of the objects of her charity. Skilful as a nurse in sickness, she ministered to the poor in sickness, and under distress. May you, her children, be followers of her, so far as she was of Christ. A life of piety, graced with a conversation according to godliness, flowing from faith in the Redeemer, with humble stedfast prayer to the God of your ancestors and your God, will ensure you the blessing: For our God sheweth mercy to a thousand generations "of them that love him, and keep his commandments."

To conclude; may the good example of industry, frugality and œconomy—with kindness to the sick and distressed—love of religion, righteousness and truth, which she has left with us, excite emulation in every breast; since the same industry, frugality and good œconomy, in humble dependence on God's providence and grace, would enable many of but moderate fortunes, to stretch forth their hands to the poor, and reach forth their hands to the needy: a virtue excellent at all times, and greatly needed at this day; which, wherever found, becomes a better evidence of vital piety, than a flaming zeal and high professions of religion without it; for such

is the kingdom prepared before the foundation of the world. Such the King pronounces blessed, and graciously invites them to come and inherit the kingdom. "For I was an hungred, and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger and ye took me in; naked, and ye clothed me, I was sick, and ye visited me: I was in prison and ye came unto me." Whoever, in obedience to God, and love to man made in his image, shall thus willingly communicate, and readily distribute, shall not lose their reward. "And we desire that every one of you do shew the same diligence, to the full assurance of hope unto the end: That ye be not slothful, but followers of them, who through faith and patience, inherit the promises."

This is an excellent, actual and habitual preparation for the coming of the bridegroom at any hour. Whoever thus "visits the fatherless, and the widows in their affliction, and keeps himself unspotted from the world," and continues in them, will find an entrance ministered unto them "abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ," and their memory will be blessed.—AMEN.

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was an hungry, and ye gave me meat: I was
thirsty, and ye gave me drink: I was a
stranger, and ye took me in: naked, and ye
clothed me, I was sick, and ye visited me:
I was in prison, and ye came unto me." Who-
ever, in obedience to God, and love to man,
made in his image, shall thus willingly com-
municate, and ready assistance, shall not
lose their reward. And we desire that
every one of you do show the same charity
to the full assurance of hope unto the end:
I have been not loathful, but followers of
them, who through faith and patience in-
herit the promises.

This is an excellent, social and habitual
preparation for the coming of the bride-
groom at any hour. Whoever thus visits the
fatherless, and the widows in their affliction,
and keeps himself unspotted from the world,
and continues in them, will find an entrance
ministered unto them, abundantly into the
everlasting kingdom of our Lord and Saviour
Jesus Christ. And every one that thus will

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be blessed.

Pedigree of Mrs. Ursula Griswold

Her father was

Roger Walcott, & she was the XIIIth of his
15 children, by Sarah, dau. of Job
Drake of Windsor. She was born,
30 Oct. 1724. Her father (Job Drake)
was son of Job, son of John Drake,
who came to N. Eng. in 1630. Her moth.
was Elizth Cook, dau. of Daniel
Clark; her grand mother was Mary,
dau. of Henry Walcott, the ances-
tor of her husband.

Oliver Walcott, brother of Ursula, the sub-
ject of this pedigree, became the well
known signer of the Declaration of
Independence.